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THE SOCIALIST MOVEMENT IN ENGLAND. By Brougham Villiers.
Pp. xiv, 340. London: Fisher Unwin. 1908.

This book is a fair specimen of a large class of recent literature. Its strength lies in the earnestness of the writer's desire to see the existing state of things improved; its weakness is vague generalization and incomplete collection of facts. In one way writers like Mr. Villiers and Mr. H. G. Wells have an easy task. To stir the reader to indignant sympathy they have merely to point to the low ideals of society as now organized, and to the wasteful way in which even those ideals are attained; but when it comes to systematic research and the framing of a consistent doctrine they are seldom equally successful. Thus with the ideal that inspires Mr. Villiers' advocacy of socialism as substituting brotherhood and coöperation for individualism and competition no one will quarrel; we can only regret that the economic arguments with which he supports his position are quite superficial. It is the same on the more philosophical side of the question. He preaches the collective ownership of the means of production and exchange as a step toward general fraternity and equality. Now it is significant that "liberty" has disappeared from the statement of the end to which collectivism is the means; and when we turn to Chapter V on "Socialism and Freedom," we find the gap filled only by the argument that there is more "real" freedom under collectivism than under individualism because more people will be able to realize themselves. But as to whether this self-realization of the multitude will produce more good on the whole than the present system produces, we are told nothing. Yet the question is vital for Socialism. Its solution demands not only careful calculation of the results of political and economic changes, but a philosophical discussion of values, and as long as it is unsolved the individualist will be able to hold that the abolition of the existing great evils would probably entail yet greater evils. Again, Mr. Villiers, in establishing the theory of Socialism, constantly appeals to the notion of "Nature." The advance of socialism is part of the evolutionary process. The gradual triumph of coöperation over competition is only one instance of the law whereby wasteful forms of life sooner or later go under. Nature wars ever against parasitism: thus she has destroyed successive civilizations because they did not feed the poor, and similarly she allows the handloom-weavers to starve as soon as a

cheaper way of weaving is invented. This view seems to contain several fallacies. (1) It assumes that the notion of "waste" as applied to Nature has the same meaning as in economics and ethics. But the facts show that handworkers displaced by machinery need not starve if their trade unions maintain the standard rate (see Webb, *Industrial Democracy*, p. 419). Hence Nature may be thwarted; and, indeed, it is clear that natural selection, if it promotes coöperation, must promote it among parasites as much as among their victims. (2) In this view the course of Nature is identified with progress—a supposition for which no reason can be given, but which allows the assumption (3) that progress is necessary and continuous.

More praise can be given to the historical chapters in which Mr. Villiers traces the growth of the labor party in England and discusses its relation to theoretical Socialism. Particularly interesting is his account of the way in which the labor groups in the House of Commons must modify the two-party system. Labor members, as he points out, stand, owing to the connection of the party with the trade unions, in a relation to their constituents which is peculiar and novel in English political history, gives them a power in Parliament out of proportion to their numbers, and is big with possibilities of constitutional development.

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BEYOND GOOD AND EVIL. By Friedrich Nietzsche. Authorized translation by Helen Zimmern. Edinburgh and London: T. N. Foulis, 1907.

Nietzsche's doctrines have affected recent ethical speculation in England, but his writings are by no means familiar to the ordinary student of moral philosophy. Miss Helen Zimmern and "the good European Society" deserve our thanks for providing those who do not read German easily with a means of becoming acquainted with an important phase of thought. This version should form a quite successful book and should have a considerable circulation. It comes not a moment too early, and the time is still to come when translations of Nietzsche will be too late. And yet that time will come, and at no distant date. Now is the moment for us to be interested in the matter of Nietzsche's thought. The current of events bearing us along at express speed